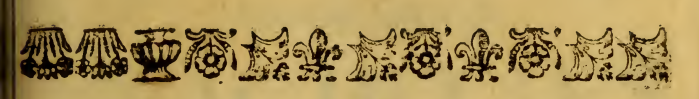
Reformation Sermons
at Salter's Hall by

Jac: Merrell	June 27. 1709.	N°.	1.
Sam.l Wright	June 27. 1715		2.
Sam.l Rosewell	June 29. 1719		3.
Dan.l Mayo	July. 1. 1717		4.
Moses Lowman	June 27. 1720		5.
John Barker	June 26. 1721		6.
Dan.l Neal	June 25. 1722		7.
Jos.a Bayes	July. 1. 1723		8.
Jos.h Denham	June. 29. 1724		9.
Sam.l Price	June. 28. 1725		10.
B A Atkinson	June. 29. 1726		11.
George Smyth	June. 26. 1727		12.
Ob: Hughes	July. 1. 1728		13.
Tho.s Leavesley	June. 29. 1730		14.
John Partington	July. 2. 1733		15.
John Guyse DD.	June 30. 1735		16.
David Jennings	June 27. 1737		17.
Sam.l Chandler	Sep.r 25. 1738		18.



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Preach'd before the

SOCIETIES

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Reformation of Manners.

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SALTERS-HALL,

JULY 1*st.* 1717.

By *DANIEL MAYO*, M. A.

Published at their Request.

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JAMES V. 19, 20.

Brethren, if any of you do err from the Truth, and one Convert him; let him know that he which converteth the Sinner from the errour of his Way, shall save a Soul from Death, and shall hide a multitude of Sins.

IT may afford great Pleasure to pious Minds, to reflect upon the Laudable Zeal with which several Religious Societies were formed some Years ago, in these Great and Populous Cities, as a good Example, which had its Influence upon other parts of the Island, and in Foreign Countrys; and with what Regularity and good Success those for *Reformation of Manners* in particular have been managed: As also upon the many excellent Sermons that have been delivered from the Pulpit and Press, for your Assistance and Direction in your Noble Designs and Undertakings. And it is also a very serious if not melancholly Consideration, that so many worthy Persons that were very Active and Zealous in their Endeavours to Reform a Wicked and Profligate Age and Generation, are removed out of this World, in which they were for a Time as Burning and Shining Lights, and very beneficial to Mankind: And

that in less than Twenty Years, of about Forty Ministers of Jesus Christ, who, at your desire, stood in *this very Place* where now I am, to do the Work you call me to this day, a * *third part* are silent in the Grave, and are able no more to assist you with their Advice or their Prayers. Thus we see that
1 Pet. 1. 24, 25. *all Flesh is Grass, and all the glory of Man as the Flower of Grass, the Grass withereth, and the Flower thereof falleth away*; the best of Men must die, and the Prophets do not live for ever. *But the word of the Lord endureth for ever*, and the Work of God should not die in our Hands; tho' Iniquity doth still abound, our Love should not wax cold. *And this is the word, which by the Gospel is preached to you*; That if any of you do err from the Truth, and one convert him, He which converteth the Sinner from the Errour of his way, shall save his Soul from Death, and shall hide a multitude of Sins.

These I say are words of *the Gospel*, which proclaim Pardon to penitent Converts, and promise a gracious Reward to them that are converted, and those who are Instrumental in the Conversion of Sinners. And how Beautiful upon the Mountains should the Feet of them be that bring such glad Tidings as these, That Sinners may be converted from their Errours and Vices: That they are invited, commmanded and encouraged to Repent,
Acts 17. 30. that *now God commandeth all men every where to repent*. That Sin may be pardoned, yea that a multitude of Sins may be covered, and blotted out, that God will abundantly Par-

* The Reverend Mr. *Burgess*, Mr. *Woodhouse*, Mr. *Sylvester*, Mr. *Shower*, Mr. *Howe*, Dr. *Williams*, Mr *Alsop*, Mr. *Spademan*, Mr. *Fleming*, Mr. *Galpine*, Mr. *Freke*, Mr. *Henry* and Mr. *Coningham*.

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don, or multiply Pardons, where Sin hath abounded, and Offences have been multiplied: *That if the wicked forsake his ways and the unrighteous man his thoughts, and return unto the Lord he will have mercy upon him, and to our God for he will abundantly pardon.* That if Sinners do *repent and are converted, their Sins shall be blotted out.* Is it not the voice of the Gospel which speaketh of the *saving a Soul from Death*? From that Death and Destruction, the Law threatned against every transgression, and which some Transgressors especially are in the most imminent danger of. It is Gospel Grace also by which alone the Endeavours of any Men to convert or save themselves or others, shall be either Successful or Acceptable. This is the *Gospel*, That sure word of the Lord, That Comfortable and Encouraging word which abideth for ever, and is now *preached unto you.*

Isa. 55. 7.

Acts 3. 19.

There is no Duty what ever more necessary nor advantageous than this, That an erroneous or vicious Man do repent of his Errours, and turn from his Evil Way: Nor is any Act of Charity or Love to our Neighbour more acceptable to God or Man, or through Grace rewardable than that which is propounded and encouraged in my Text, and which I hope is the great Design of those who belong to these Societys for the Reformation of Manners, Namely, the saving of their Souls from Death, who are in great danger by reason of Destructive Errours and Practices.

It is indeed a noble act of *Charity*, to save a Soul from Death, and it is our *Duty*, to endeavour and aim at this, and such a Duty as we cannot neglect without displeasing God, as well as being cruel to our Brother. It is more especially the Duty of those, who by reason of

their

their Office or Relation to them that are Erroneous and Vicious are under peculiar Obligations to this Work; or who by reason of Interest in their Affections, or Authority over their Persons, have greater Advantages to perform this Work with good Success; yet none are exempted from using their Endeavours, nor should any Persons excuse themselves. This appeareth from the Exhortations given, and the Encouragements propounded so generally in the sacred Scriptures, as in my Text, that he who converteth another, *Let him be who he will*, performeth an Act most beneficial to his Neighbour, and most acceptable to God.

It is the Duty of Christians in general, *to*
1 Thess. 5. 14, 15. *Warn them that are Unruly, to comfort the Feeble-*
Heb. 12. 15. *minded, to support the Weak*, &c. All of us
Chap. 4. 1. *should look diligently, lest any Man fail of the Grace of God.* And *take heed, lest any among us seem to come short of the promised Rest.* We
Chap. 10. 24. should *consider one another to provoke unto Love and to Good Works.* And in short, We should *not*
Phil. 2. 4. *look every Man on his own Things, but every Man also on the Things of others.* And next to the Welfare and Happiness of our own Souls, which in Subordination to the Glory of God, is our ultimate End, and should be our chief Care, nothing ought to be desired and aimed at by all of us, like the Salvation of the Souls of other Men. God forbid we should be of the Character or Temper of him, that said, even
Gen. 4. 9. to God himself, *Am I my Brother's Keeper?*

Before I proceed to what I principally intend in this Discourse, let me answer one Objection, that lyeth obviously in the way, but is easily removed. Namely, Is not the Conversion of a Sinner, God's Work; and the

Salvation of his Soul, an Act of his Grace and Favour? How then can any Man convert and save himself? or how can one Man convert and save another? To which I answer: Tho' it is true, that God alone can convert, or save a Sinner; yet in order to this End, he is pleased to make use of Means and Instruments; and it is usual in Scripture to ascribe the Work of the Principal Efficient Cause, to the Means or Instrument. Thus, the Law of the Lord is said to *convert the Soul*; and the Word of God is said to be able to *save the Soul.* And Men like our selves are sent as Instruments *to open Mens Eyes, and to turn them from Darkness to Light, and the Power of Satan unto God, that they may receive forgiveness of Sins, and an Inheritance among them that are Sanctified. Timothy* is exhorted to be careful, *that he might save himself, and them that heard him.* And the Apostle *Paul* saith, He became all things to all Men, *that he might by all means save some.* And private Christians, as well as Ministers of the Gospel, may be happy Instruments in this blessed Work; and therefore, saith the Apostle, *What knowest thou, O Wife, whether thou shalt save thy Husband? or how knowest thou, O Man, whether thou shalt save thy Wife?* So I may say, How know ye but that you may be Instruments in the Hand of God, to convert your erroneous and vicious Neighbour, Friend or Brother, and save his Soul from Death, and hide a multitude of Sins? And if you are Instruments only in this Work, as you can be no more, This will be your Honour and Happiness, you shall not fail of due Praise or Reward.

Ps. 19. 7. Jam. 1. 21 Acts 26. 18. 1 Tim. 4. 16. 1 Cor. 9. 22. 1 Cor. 7. 16.

My present Discourse shall be contained under these Generals.

I. I will ſhew what ſort of Sinners we ſhould endeavour to ſave. Namely, the Erroneous and Vicious.

II. What Means or Methods we ſhould uſe in order to this End and Purpoſe.

III. What Motives and Argnments are proper to excite and encourage our Endeavours in this Work. And,

IV. The Concluſion ſuitable to the particular Deſign of our preſent Aſſembly.

I. I am to ſhew, What ſort of Sinners we ſhould endeavour to convert and ſave. Namely, the Erroneous and Vicious.

We ſhould not confine our Charitable Care and Concern for other Mens Salvation, only to thoſe who are in the moſt imminent Danger; we ought to ſtrengthen them that ſtand, as well as raiſe up them that are fallen; to confirm the Sound and Virtuous, as well as
Jude 20. reclaim the Erroneous and Vicious: *To build up one another in our moſt holy Faith.* But ſpecial Care and Endeavours ſhould be uſed towards them whoſe Souls are in the greateſt Danger; *who have erred from the Truth*, and are walking in pernicious *Ways*, which lead down to the Chambers of Death, and take hold on Hell: Such eſpecially we ſhould endeavour to convert and ſave, who are guilty of Soul-deſtructive Errors in Judgment, or evil and vicious Practices in Life and Converſation. Conſider therefore,

1. There are *Soul-deſtructive Errors* in Judgment. Otherwiſe we ſhould never have been warned ſo often againſt Seducers, and Falſe Prophets, and their Falſe Doctrines, as we are in Scripture: Nor ſhould we find ſo many
Tit. 2. 7. Exhortations to *Uncorruptneſs in Doctrine*, and *Soundneſs in the Faith*; nor Cautions leſt we

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are carried about with *divers and ſtrange Doctrines.* If all Errors in Judgment or Opinion were ſuch innocent things, as many in our Days would perſwade themſelves and others, Is it not ſtrange we ſhould read in Scripture of *Damnable Hereſies* introduced by ſome *who deny the Lord that bought them, which bring upon Men ſwift Deſtruction? whoſe Words eat as doth a Canker.* Would the Church of *Pergamos* have been ſo ſeverely reprimanded, becauſe in her were found thoſe *that held the Doctrine of Balaam, and of the Nicolaitans,* if it were of no Conſequence what Opinion or Judgment Men were of in Doctrinal Maters? Or would the Apoſtle *John* have exhorted the Elect Lady, That if any came, and did not bring the Doctrine he taught, *not to receive ſuch into her Houſe, nor bid them God Speed?* I am fully perſwaded, the looſe Opinions many in our Days indulge, concerning the Doctrines of Religion, hath greatly tended to the Debaucheries in Life, and Corruption of Manners, ſo viſible and deplorable among us. And I am confirmed in this Opinion, by what we find of the Heathen World, that becauſe they became *vain in their Imaginations, and did not like to retain God in their Knowledge,* they were given up of God to a Reprobate Mind, and were filled with all Unrighteouſneſs, *&c.* And when the Apoſtle is ſpeaking of the Grand Apoſtacy under Antichriſt, how memorable are his Words? 2 Theſſ. 2. 10, 11, 12. *That becauſe Men received not the Love of the Truth, that they might be Saved: For this cauſe God would ſend them ſtrong Deluſions, that they ſhould believe a Lye: That they all might be damned, who believed not the Truth, but had Pleaſure in Unrighteouſneſs.*

Heb. 13. 9.
2 Pet. 2. 1.
2 Tim. 2. 17.
Rev. 2. 14, 15.
2d Ep. John 10.
Rom. 1. 21 ad fin.

When I ſpeak of *Soul-deſtructive Errours*, I would not be thought to intend, that all Errours in Judgment, are equally dangerous: Some wrong Opinions, even in Matters of Religion, are ſo remote from the Foundation, and have ſo little Influence upon Mens Hearts and Lives, and relate to things more dubious, or not ſo clearly revealed as others, that comparatively ſpeaking, they are innocent things. And again, ſome Men have ſo little Abilities of Mind, or ſuch ſmall Opportunities of being rightly informed, who yet have teachable Tempers, humble Minds, honeſt Hearts, and lead virtuous Lives, that their Errours or Miſtakes, in ſome Points, it may be of conſiderable weight, will, I doubt not, obtain eaſy Pardon from God, for the Sake of Chriſt, who is ready to forgive; when other Men will be found greatly Criminal before God for their Errours in Judgment, and Falſe Doctrines in Religion, which they themſelves embrace, and delight to publiſh to others. For tho', 'tis true, that in ſome Senſe we are paſſive in our aſſent to Speculative Doctrines that are propounded to us, and cannot believe what we will, nor help aſſenting to Propoſitions, according as they appear to the Eye of the Mind; yet as a Man may be guilty of willful Blindneſs, when he ſhuts his bodily Eyes; and of willful Deafneſs, when he ſtops his Ears; in like manner, I doubt not but many Perſons are highly criminal, becauſe they will not attend to the proper Evidences given for Truth, nor to the Arguments which are likely to perſwade them out of their Infidelity; and becauſe they do willingly indulge Pride and Prejudices in their Souls, and wallow in thoſe Debaucheries of Converſation, which have a

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natural Tendency to darken their Minds, and lead them into the most dangerous and destructive Errors of Judgment; whereas memorable are the Words of our Blessed Saviour, *If any Man will do his Will, he shall know of the Doctrine whether it be of God.* From whence we may conclude, that a sincere desire and endeavour to do the will of God, will be our great Security against fatal Errors and Mistakes in the Doctrines of Religion; whereas the careless and irreligious Men is in great Danger either to reject that which comes from God as an Error, or to receive that which is not from God as a Truth, one way or other to be drawn into some dangerous Mistake, or at least *to be tossed to and fro and carried about with every wind of Doctrine, by the sleight of Men and cunning Craftiness whereby they lay in wait to deceive.*

John 7. 17.

Eph. 4. 14.

2. There are *Soul-destructive Practices* in Life and Conversation; and these are very Numerous. Some think these are principally intended in my Text, which we should endeavour to reclaim or convert the Sinner from; and your Work as a Society for Reformation of Manners is *chiefly* concern'd about these, tho' I shall not insist so largely on them; because, alas! How *manifest* are these Works of the Flesh. These fleshly Lusts that *War against the Soul*; these foolish and hurtful Lusts which *drown Men in Destruction and Perdition*, read the long and black Catalogue, *Gal.* 5. 19, 20, 21. Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulation, Wrath, Strife, Seditions, Heresies, Envyings, Murthers, Drunkenness, Revilings, and such-like, *viz.* All Sorts of Prophaneness and Debaucheries, Blasphemies and

1 Pet. 2. 11.

1 Tim. 6. 9.

and prophane Curſing and Swearing, Sabbath-Breaking, or Profanation of the Lord's-Day.

Thus it appeareth what ſort of Sinners we ſhould endeavour to convert and ſave.

II. Our next Enquiry is what Means or Methods we ſhould uſe in Order to this End and Purpoſe.

In the general all proper and likely Means muſt be uſed, ſuch as we find directed to in Scripture, or from Reaſon and Experience we may conclude will avail any Thing in order hereto, *e. g.* We muſt *teach and inſtruct the* Ignorant; ſome if you ſhould ask them about their Knowledge and Faith in Divine Things,
Acts 8.31 may Anſwer you as the *Eunuch* did to St.Peter, *How can I* know or believe the Truth, *exeept ſome Man guide me?* The Apoſtle exhorts the Coloſſians *to teach one another*; and in his
Titus 2.3. Epiſtle to Titus, mentions *even Women that were Teachers of good Things*: Again, we ſhou'd endeavour to *convince the* Erroneous, and ſuch as are Gainſayers. We ſhou'd Argue with them out of the Scriptures, and from Topicks of Reaſon, and ſhew the abſurdity of their Errors, and endeavour to perſwade their Minds of the Truth we deſire them to Embrace, and to ſhew them how very falſe and pernicious their Miſtakes are.

Again, We ſhou'd *excite and quicken* them we find remiſs and negligent in their Duty, and in the Concerns of their Souls. *Solomon*
Eccles.12. 11. tells us, *The Words of the Wiſe are as Goads*; by which we ought to ſtir up them that are careleſs and ſluggiſh: Again, we ſhould *admoniſh and reprove* them are guilty of Crimes and
1 Theſ. 5. 14. Offences. *We muſt warn the unruly.* This ſhou'd ſometimes be done more *privately*, according to our Saviour's Direction, To *tell our*

Brother

Brother of his Fault between thee and him alone; but if this will not avail, we muſt accuſe him before others; ſometimes to the *Church*, and in ſome Caſes to the *Magiſtrate*, that ſuch as *ſin* openly and obſtinately *may be rebuked before all, that others alſo may fear.* Mat. 18. 15. 1 Tim. 5. 20.

From what hath been ſaid, you perceive how neceſſary the Direction is that we ſhou'd *conſider one another*, and *look diligently*, taking the Inſpection of one another as a Biſhop or Shepherd over his Flock, in order to the ſaving each others Souls. And as the Apoſtle *Jude* directeth in Relation to this very Thing, *To make a Difference* between Men and Men, according to their different Crimes and Circumſtances. Jude 22, 23.

According to their *different Crimes*; and we ſhall find ſome that are more properly the Objects of our Compaſſion; *On ſome, I ſay, have Compaſſion*, who it may be, like the young Men that follow'd *Abſolom*, do follow Seducers *in the ſimplicity of their Hearts, and know not any Thing*; or are only *overtaken in a Fault*; or it may be are wounded in their own Conſciencies for what they have done; and like the Inceſtuous Corinthian, are in Danger of *being ſwallow'd up with overmuch Sorrow.* Such are Objects of great Pity and Compaſſion, with ſuch we ſhould deal very tenderly and gently. But others we ſhould *ſave with Fear*, or ſhould attempt by rougher and ſeverer Methods to excite and awaken their Fear; we ſhould with greater Earneſtneſs, as well as haſte endeavour, if we can, to *pull them out of the Fire*, to ſave them from the Flames of Hell, who are juſt ready to fall into them. *Thoſe that ſubvert whole Houſes, teaching Things they ought not, muſt be rebuked ſharply*; 2 Sam. 15. 11. Gal. 6. 1. 2 Cor. 2. 7. Titus 1. 11. 13.

thoſe

those that are impudent and obstinate, and yet secure in their Sins, must, if possible, *be put into Fear.* In order to this we should use all proper Methods; setting before them the *Terrors of the Lord*; telling them plainly, *How the Wrath of God is revealed from Heaven, against all ungodliness and unrighteousness of Men*; and if they will not regard this, warn them fairly and frequently, that e're long the *Lord Jesus himself will be revealed from Heaven with his mighty Angels in flaming Fire, taking Vengeance on them that know not God, and obey not the Gospel.* Tho' they should make a Jest of these Things, and scoff at the Promise of his coming, yet do you tell them, *The day of the Lord will come as a Thief in the Night*, and as feeble Things as such Words may sometimes be, Time hath been when a Prisoner at the Bar, reasoning of Righteousness, Temperance and Judgment to come, hath made a Judge upon the Bench to Tremble; and to this very day the Word of God is sometimes quick and powerful, and sharper than a two-edged Sword.

Rom. 1. 18.

2 Thes. 1. 7, 8, 9.

2 Pet. 3. 10.

Acts 24. 25.

I add, we should make a Difference as to Mens *different Circumstances* in this World, because due Regard being had to those our Attempts, are likely to be the more successful. I think we may learn this from the Example of *Nathan* the Prophet, who came not abrubtly and hastily upon *David*, who was a Prince and his Sovereign, to reprove him for his Adultery and Murder, this had not been so likely a Method to have brought him to Conviction and Repentance, as that which he took, namely, to prepare the Way by an apt and affecting Parable, and then to say to him, *Thou art the Man*, 2 Sam. 12. To the same Purpose we should

ſhould remember the Direction of *Timothy*, an Officer of the firſt Rank in the Church, 1 *Ep.* 5. 1, 2. *Rebuke not an Elder, but intreat him as a Father, and the Elder Women as Mothers.*

But under this general, concerning the Means and Methods we ſhould uſe, in order to convert and ſave the Souls of other Men, there are two we ſhould moſt carefully regard.

1. That our Converſation be ſuch as may credit Religion, and gain upon them that are Strangers or Enemies to it. We cannot be ignorant how many Precepts there are in the Goſpel to this purpoſe: In that very Sermon of our Saviour upon the Mount, wherein he warneth his Diſciples againſt the vain Oſtentation of Hypocrites, in Praying and Faſting, and giving Alms, that they might be ſeen of Men; he giveth it in charge to his Followers, *That their Light ſhould ſo ſhine before Men, that they might ſee their Good-works, and glorify their Father in Heaven.* Mat. 5. 16 How careful ſhould we be to cut off Occaſion from ſuch as ſeek Occaſion to ſpeak reproachfully; that they may be aſhamed who blame our good Converſation. Hear the earneſt Exhortation of the Apoſtle *Peter*, 1 Ep. 2. 11, 12. *Dearly beloved, I beſeech you as Strangers and Pilgrims, abſtain from fleſhly Luſts, which war againſt the Soul; having your Converſation honeſt among the Gentiles, that whereas they ſpeak againſt you as evil-doers, they may by your good works which they ſhall behold, glorify God in the Day of Viſitation.* It follows, Ver. 15. *For ſo is the Will of God, that with well-doing ye may put to ſilence the Ignorance of fooliſh Men.* And it is very remarkable what the ſame Apoſtle intimateth in the beginning of the next Chapter; That ſome may be gained upon or con-

verted by the good Converſation of their Relatives and Acquaintance, who will not obey the Word, or be gained upon my means of that alone.

2. You muſt never fail to joyn your moſt earneſt Prayers with your ſincere Endeavours. The Reaſon of this is very obvious from what ſome are ready to object in order to excuſe their Negligence: Namely, that to convert and ſave a Soul is God's Work. It is true, this is God's Work, therefore be earneſt in Prayer to him, and deſire that what you do in order thereto, at his Command, may be ſucceſsful through his Bleſſing. And it may be if thoſe of your Societies, and ſuch as wiſh well to you had prayed more for Succeſs in the good Work you are engaged in, there would not at this Time have been ſo much yet to be done, nor any Temptation to think the Caſe is deſperate, the Diſeaſe incurable, and further Attempts towards the deſired Reformation will be all in Vain. God forbid you ſhould on this Account or any other be diſcourag'd: And therefore I proceed to the

III. Third General propounded; namely, To offer ſome Motives and Arguments to excite and encourage your Endeavours in this good Work.

And ſhould we look no further than my Text, we may find ſtrong Perſwaſives there. For let us *know it*, and conſider it to animate our Deſires and Endeavours, He which converteth the Sinner from the Error of his Way, *Shall ſave a Soul from Death, and ſhall hide a multitude of Sins.* The Arguments here uſed, are grounded upon the Suppoſition of our Succeſs

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in our diligent Endeavours: And would the Holy Ghost have made such a *Supposition*, if the Thing were not *probable?* How then shou'd this excite our Zeal and Care? How shou'd we always abound in this Work, in hope that our Labour shall not be in Vain in the Lord. Upon the Supposition then of our Success in this Endeavour to convert and reform erroneous and vicious Men, some think the Apostle argueth from the vast Advantage that will redound to them that are converted, and to those that are Instrumental therein.

1. It is certain he mentions the Advantage (the vast Advantage) that will redound to him that is converted, *Thou hast saved a Soul from Death*; or, as our Saviour doth express it, *Thou hast gained thy Brother.* I incline to think the other Phrase *hiding a multitude of Sins*, referreth also to the same Thing, and intimateth that the sincere Convert shall have all his Sins pardoned, be they never so numerous, and so his Soul shall be saved. And who can think upon the Worth and Value of an Immortal Soul, and not esteem the Salvation, tho' but of one Soul, worth all his Cost and Pains. Our Blessed Saviour thought fit to come down from Heaven, and worth dying the Death of the Cross to save Souls, and hath told us plainly, one Soul is of more Value than all this World; shall not we therefore do all we can to save a Soul *from Death?* Let us consider what the Death of a Soul meaneth, and we shall see a further Argument in this Expression. This is no less than *eternal* Death and *Misery*, the loss of God's Presence and

Mat. 18. 15.

Mat. 16. 26.

and Favour, which is better than Life; the Freedom from eternal Pains, not those of a refining Fire in Purgatory, but the consuming fire of Hell, *Where the Worm dieth not, and the fire is not quench'd.* It may further animate our Endeavours to think how near the Soul that is saved was to this everlasting Misery it is saved from; how worthy of Death, because of the multitude of Sins it was guilty of, and how nigh to everlasting Misery: And further, if the Soul be saved from Death, it shall obtain eternal Life, and be happy in the blissful Enjoyment of God for ever and ever; thus unspeakable is the Advantage true Converts will obtain.

Mark 9. 46.

2. Those who are Instrumental in the Conversion and Salvation of Souls, shall have their Reward. This some think is declar'd in the last Words of my Text, and *shall hide a multitude of Sins.* 'That this great Charity of Converting 'any from the Error of his Way which is a 'Means of saving the Soul of the Converted a-'live, should be so acceptable in the sight of God 'and being added to his sincere Repentance 'for his Sins, how many soever he hath com-'mitted, should be effectual to the obtaining 'his Pardon through the Mercies of Christ 'under the Gospel.* The Promise is plain, that as they *who are Wise shall shine as the brightness of the Firmament; so they that turn many to Righteousness as the Stars for ever and ever.* And we may safely conclude, God will not forget this Labour of Love, nor shall it lose its Reward. And under this Head, let me add,

Dan. 12. 3.

* *Hammond in Loc.*

that

that tho' it is a great Honour, and will be a high Satisfaction and Pleasure, both here and hereafter to be *successful* Instruments in this blessed Work, yet our Acceptance with God, and Reward of Grace from his Hands dependeth not upon our Success, but on our Fidelity and Diligence. *Tho' Israel be not gather'd, yet such shall be glorious in the Eyes of the Lord our God. If we should labour in vain, and spend our strength for nought, and in vain; yet surely our Judgment is with the Lord, and our Work with our God.* Isa. 49. 4, 5.

There are other Arguments to excite and encourage you, besides what I find in my Text; As,

1. Consider this is the noblest Instance of Love to our Neighbours: Nay, there can be no true Love and Friendship without this: We live in the Breach of one half of the Moral Law, whilst we neglect this Duty, and I fear the other half, namely, Love to God, is little regarded also: For saith the Apostle John, *If a Man say, I love God, and hateth his Brother, he is a Lyar: For he that loveth not his Brother whom he hath seen, how can he love God, whom he hath not seen.* And will any Man pretend he loveth his Neighbour or Brother, and not endeavour to save his Soul from Death, especially when he seeth him running Headlong to Hell? Will he not so much as call after him, or use any Endeavour to stop him in his mad Career? John 4, 20.

2. Consider you your selves were once in a lost and perishing Condition, tho' now thro' Grace you may be safe. And are you saved from Drowning, and will not you help to save others from Perishing? Cannot you remember the

the Time when you were alienated from God? Yea, Enemies in your Minds to him, when you were under a Spirit of Bondage and Fear, becauſe you perceiv'd yourſelves Children of Wrath, and in the Gall of Bitterneſs, and Bond of Iniquity. How kind then was the Hand that helped you? How precious then were the Means of Grace to your Souls? How welcome the Tidings of Saviour, and the leaſt glimmering of Light and Hope of Salvation? What a Value had you then for Souls? And are theſe Things quite forgotten now? Or can you have any Remembrance of them and not do all you can to ſave a Soul from Death?

3. Conſider how active and diligent many are to deſtroy the Souls of Men. Let their curſed Zeal provoke your pious and charitable Zeal. How reſtleſs and unwearied is the malicious Devil in going *about as a Roaring Lyon, ſeeking whom he may devour?* And his Agents and Inſtruments are very laborious to deſtroy their own Souls, and the Souls of other Men. 'Tis amazing to conſider how many ſtupid Wretches do not only frequently call upon God to damn their Souls, as if their Judgment lingred too long; but alſo take much Pains to ruin their Souls, who in the Language of the Prophet, *Draw Iniquity with Cords of Vanity, and Sin as it were with Cart-Ropes*, which can't be done without great Labour: And further, how they ſtrive all they can to make others as bad as themſelves, *compaſſing Sea and Land*, as it were, *to make Proſelytes, and ſo render them two-fold more the Children of Hell.*

1 Pet. 5. 8.

Iſa. 5. 18.

Mat. 23. 15

4. Conſider alſo, that heretofore, it may be you have been inſtrumental to endanger, if not

not deſtroy the Souls of other Men. I am ſure we have all contributed to the Heap of Publick Guilt, which might bring down National Judgments, and therefore ſhould readily contribute all we can towards a general Reformation. And who knoweth what Miſchief we may have done to other Men, by our Examples, in ſome Particulars, by our unwary Walking, if not alſo by ſome evil Actions? Have we not all reaſon to pray for the Pardon of our *own*, and of *our other Mens Sins?* And ſhould not this Conſideration excite us to do all we can to promote the Welfare and Eternal Salvations of the Souls of other Men?

I could multiply Arguments, *e. g.* To do as you are now exhorted, is the only way to eſcape ſharing in the Guilt of other Mens Sins; and will be a happy Sign that your Souls are in a ſaved Condition; and may be a Means to prevent Publick Judgments from being poured out upon our Native Land; and to procure Bleſſings upon our Selves and our Poſterity. Theſe Arguments have again and again been urged and inſiſted upon by thoſe excellent Perſons who, at your Deſire, have preached to you for many Years together. Therefore,

IV. To conclude this Diſcourſe in ſuch a manner as is ſuitable to the Deſign of it. Give me leave to addreſs my ſelf, with Serioufneſs and Earneſtneſs, To you that are Members of the Societies for Reformation of Manners; and then to all others.

1. You that are Members of the Societies for Reformation of Manners, will, I hope, ſuffer

ſuffer the Word of Exhortation, namely, To aim at the Salvation of their *Souls* whoſe evil *Manners* you endeavour to *Reform*. In particular, by joining Inſtruction with Correction, as you have Opportunity, following all your Endeavours with earneſt Prayer; being careful, above all things, that you your ſelves *are harmleſs and blameleſs as the Children of God, without Rebuke in the midſt of a crooked and perverſe Generation, among whom ye ſhine as Lights in the World.* And alſo, be exhorted not to be weary or faint in your Minds. Content not yourſelves with theſe Religious Aſſemblies, but revive and attend your Friendly Meetings together for mutual Advice and Aſſiſtance, as you have formerly done, and which I fear have been much neglected of late. And when I conſider I am ſpeaking to them that know the Value and Neceſſity of friendly Reproof, I perſwade my ſelf you would not be offended if I ſhould duly and ſharply reprove ſome for their Remiſneſs and Negligence in the great Duty inſiſted on in the foregoing Diſcourſe. But I hope Conſcience will do that in a better manner than I can, and that ſome will now ſay, *I remember my Faults this Day.* Give me leave to expoſtulate a little with you. Are theſe Cities of *London* and *Weſtminſter* wholly reformed, and your Societies therefore have no more Work to do? Doth Iniquity hide its Head, and ſtop its Mouth? Is the Wickedneſs of the Wicked come to an end? Or is Sin and Wickedneſs, Vice and Debauchery, become a tame and harmleſs Thing? If none of theſe Things are ſo, why then are ſome ſo cold and remiſs, who once were warm and zealous? Where is that Bleſſedneſs which once

once you ſpake of? Where is the Zeal that was once conſpicuous in ſome that are gone, and which once glowed ſo warmly in ſome of your Breaſts? As your Zeal once inflamed others in many Parts of the Nation, ſo I fear a failure of Life and Spirits in the Capital of the Kingdom, hath cauſed a Faintneſs and Coldneſs for this Work throughout the Land. You did run well, *who* or *what* hath hindered you? or are not ſeveral of your Hindrances removed? It was not to be wondered at, That when Riots and Tumults were encouraged or connived at by them, who ought to have ſuppreſſed 'em, and the lewdeſt and vileſt of Men were countenanced in the moſt profane and irreligious Outrages, that your Hearts ſhould be diſcouraged, and your Hands be weakned. But, bleſſed be our God, now 'tis otherwiſe; therefore renew your former Attempts, with redoubled Zeal and Vigour. Up and be doing, and the Lord our God ſhall be with you.

2. Let me perſwade all others, if they will not join themſelves to your Societies, yet to give you all the Encouragement and Aſſiſtance that is proper otherwiſe; I could eaſily ſhew how much it is the Duty and Intereſt of Magiſtrates to encourage you, for the promoting the Publick Welfare, which they ought ſo much to be concerned for; and becauſe you are ſo helpful to them in doing that which is neceſſary to be done, that *Magiſtracy* it ſelf may not be an uſeleſs Thing in the World, and *Magiſtrates* be deſpiſed here, and condemned hereafter.

Thoſe that are not Magiſtrates, nor yet of your Societies, ought certainly to wiſh well

to your noble Design. But good Wishes and good Words alone, are not sufficient. Formerly there have been, and I hope there will again be, those who shall shew their Goodwill to you in another manner. If any should object, and say, They fear the Methods taken by these Societies will not convert Sinners, and save Souls, for then they would readily contribute all they could to their Support and Encouragement. I reply, That it must be acknowledged, temporal Punishments are not proper Arguments to convince the Judgment of Error; nor yet are these alone sufficient to reclaim or convert Men from vicious Habits and Practices; yet there is reason to think *Manasseth* is not the only Instance of the good Effect of Afflictions and Punishment, who when he was *taken among the Thorns, and bound with Fetters, besought the Lord, and humbled himself greatly.* And the Wise Man tells us, that *the Rod and Reproof give Wisdom.* And in some cases it may hold good with respect to those that are grown up, what is said concerning the Correction of Children. *Prov.* 23. 13, 14. *Withhold not Correction from the Child, for if thou beatest him with the Rod, he shall not die. Thou shalt beat him with the Rod, and shalt deliver his Soul from Hell.* I heartily wish that those who dislike the Methods taken by these Societies for Reformation, would find out, and practise any that are better, or any other that are so good. And supposing after all that Sinners should not be converted and saved this way, yet will not some Enormities be prevented or restrained? Will not many be terrified, who are not yet engaged in the most vicious and destructive Courses? Will not a Publick Testimony

2 Chron. 33. 11, 12.

timony be given againſt that which otherwiſe is the Reproach, and in all likelihood will will prove the Ruin of any Kingdom or Nation? If therefore you have any love to Souls; any deſire after the Publick Welfare; any concern for your Dear Country and Children; any zeal for the Glory and Honour of God; if there be any Virtue, any Praiſe, think on theſe things. And to conclude as I began, *Brethren, if any of you do err from the Truth, and one convert him, let him know,* (Let him conſider) *that he which converteth a Sinner from the Error of his Way, ſhall ſave a Soul from Death, and ſhall hide a multitude of Sins.*

FINIS.